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# THE Middle-Way

In One Paper of  
ELECTION & REDEMPTION.

With Indifferency between the  
*ARMINIAN & CALVINIST.*

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*By Jo: Humphreys.*

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*Doing nothing by Partiality. 1 Tim. 5. 21.*

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L O N D O N,

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OF  
*Election, or Predestination.*

**T**He designe of these Papers is to offer to such as will *consider*, and can tend to *receive*, or *cultivate* what is offered, some Notices of truth which lye upon my mind about severall matters, that, by the *Communication* of the *little* light I have, I may fetch in *more* to my own understanding from *others*: and also by the *Partiality* that appeares so often in the doctrine of the *Orthodox*, I may promote some generall kind of condescension in *all persons* to a more favourable opinion of one another: the proper coniciousness of our own most miserable palpable blindness in most things, and several points of Religion, (wherein many times we are indeed but the more *blind*, because wee think we *see*), being enough methinks to make every mortal, even with shame and confusion, to be ready either to have a *little higher* estimation of his Brother that differ from him, or a *little less* indignation at any such difference, or distance in his way and judgment.

I will begin with these heads. Of Election, and of Redemption.

It is the generall opinion of Divines, that God from all eternity fore-knows all things, and, That, there are a certain number

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of

of persons determined by Him that shall be infallibly brought to glory. For declaring this Decree, they do go severall wayes. In the generall, they may be reduced to two: the way of *Absolute*; and the way of *Conditionall Election*. Of either way there are two sorts. In the *Conditional* way; The first sort do conceive, that God foresees who they be that will live goddily and keep his commandements, and them he chooseth to salvation; while those he foresees will be wicked, he decrees to damnation. Unde *Apostolus* (say they) *Quos præscivit, hos & prædestinavit*. From whence the *Apostle* Whom he did foreknow, them he also did prædestinate. The second sort, perceiving this to be contrary to Scripture, which makes Election to be of grace & not of works, do say thus: That God foresees who they be will believe, and so choosing them as being in Christ through faith, decrees to give them grace, which will lead them to salvation: and those that he foresees will not believe, he decrees to leave them, as out of Christ, to Condemnation. *Non elegit Deus opera cuiusque in præscientia quæ ipse daturus est; sed fidem elegit in præscientia, ut, quem sibi crediturum præscivit, ipsum elegerit ut Spiritum sanctum daret, ut bona operando etiam vitam æternam consequerentur*. God did not choose the works of any in his foresight which himself was to give, but he chose faith in his foresight, that, whom he foreknew would believe, he might choose them, to give the holy Spirit unto; that by doing good works they might obtain eternall salvation. *Augustine, in libro expositionis quarundam propositionum ex epistola ad Romanos*. Again, *Quos Deus suos fidei opere futuros esse prænovit, hos prædestinavit ad gloriam*. Those who God foreknew would become his through their believing, he elected unto glory. *De prædestinatione Dei. c. 5*. The former opinion, is the way of the *Pelagian*; the latter, of the *Arminian*. Which yet I set not down after the more subtle times of *Arminius* himself, but those of *Augustine* according to these cited passages; the one of which he afterwards expressly retracted; and the book it felt out of which I fetch the other, I believe either to be spurious, or to have got abroad from him unawares, before he had received it. The Orthodox therefore, such as we account the Synod of *Dort*, do declare for the *Absolute* way, in opposition to both these. To wit, that God, without consideration either of mans faith, or good works, but

merely

meerly according to *the counsell of his own will*, not rendring his reason to us, hath determined to give that grace to some persons whereby they shall effectually be saved: and to leave others to the freedome of their own wills, that they may be judged at the last Day according to their deserts. In this way, there are likewise two sorts of Doctors. The one teach, that God looks on men without any consideration of sin at all, in their *state before the Fall*, in this decree of his grace to some, and not to others: The other teach, that God looks indeed on men all alike without consideration of *desert*, but not without consideration of *sin*, to wit in their *fallen estate*; and so decrees his mercy to some, and justice to others. Note here, that our Divines of the former sort do not say, that God decrees damnation to any without consideration of sin (nor salvation indeed without consideration of faith and repentance): but, Decree's the giving or not giving saving grace to keep them from sin and damnation, to whom he pleases, without any consideration in man whatsoever. For, Predestination, say they, being an immanent and eternall act of the Divine understanding & will, cannot be conceived as dependent upon any foreseen temporall acts of mans free-will. Note also, that St. *Augustine* who was the first set up for the *Absolute* way, and yet not till his latter writings, doth declare for the second sort of this way. *Ceteri autem ubi nisi in massa perditionis iusto divino iudicio relinquuntur? The rest that are not elect, are left according to Gods just judgment, in the masse of those that are fallen, unto perdition. De bono perseverantia. c. 14.* The one of these opinions is called the *Supralapsarian* doctrine: the other, the *Sublapsarian*. Which are names indeed may make a rumbling to many that know not what they signify, but so long as they come into one and the same *Consequent*, which alone is to be regarded, the difference is not of moment to disturb any.

And what is the *Consequent* then of these Doctrines, which is fit to be enquired? The *Consequent* of the first doctrine, that Election is *ex praevisis operibus, of works foreseen*, must be this, that the good life or good works of men therefore do arise from their own free wills, and that the grace of God is given according to their merits. This was the main opinion doubtless which the Church condemned in *Pelagius*. From whence indeed those two

other followed, that, Man may therefore choose whether he will ever commit any sin; and, That he must be free from original corruption. *Tria sunt qua maxime adversus eos catholica defendit ecclesia, Unum est, Gratiam Dei non secundum merita dari, quoniam Dei dona sunt. Alterum est, in quantacunque iustitia sine qualibuscunq; peccatis neminem vivere. Tertium est, nasci homines peccato primi hominis obnoxios.* There are three things especially which the Catholick Church defends against the Pelagians: One is, that the Grace of God is not given according to mans merit: Another is, that there is no man, how great soever his righteousness be, that lives without some sin. The third is, that men are born liable to the guilt of Adams first transgression. De bon. perfev. c. 2. The consequent of the second opinion, that Election is *ex pravis a fide* of fore-seen faith, is, That although our good works are indeed the fruit onely of Gods Spirit, and to be ascribed to Gods grace; yet must our faith, upon which the Spirit or this grace is given, or by which it is impetrated, as that Father speaks, be both in our own power and from our own will; as being that, and that alone in man, that makes the difference between one and another; or the reason why God should choose such a one to give him his grace, and pass by the other. And this doctrine, with the Consequent of it, must be acknowledged to be St. Augustine's in his first writings, which he chose no doubt as the most moderate then in the Church, which (as we may judge by Prosper, and Hilary's Epistles to him) was never used to define election otherwise than *secundum praescientiam*, according to foreknowledge, till his dayes. And this was the reason that those of Marsilia (*ad quorum auctoritatem non sumus pares*, sayes one of those Epistles, *quia multum nos et vita meritis antecellunt & sacerdotis honore*) were so offended at that Father for his change. And from hence does Arminius professe some-where, *Non stamus Augustino, We stand not with Augustine:* for which this also, as I remember, is his reason. *Quia si ipse non stetit, because he stood not to himself.* The Consequent of the other two doctrines which belong to Absolute election, and come in this respect, I have said, but to the same, is, on the contrary hand, That neither our good works, nor our faith it self, nor indeed any good that is in man, is of our selves but of the operation of God, or of his Spirit, who does at first excite our wills to Faith and a holy life,

life, & by his continual assistance carry us on in perseverance unto the end, that we may be saved; so that, the whole business of our salvation first and last must be ascribed to Him alone. And if any ask the reason then why he gives not the same grace to others as to his Elect, he shall find these words still in St. *Augustine's* mouth. *And who art thou that repliest against God? May he not do what he will with his owne? Hath not the Potter power over his clay. O the depth of the knowledge and wisdome of God, how unsearchable are his judgments, and his wayes past finding out!* It were but iniury to quote a sentence or two out of the Father for this, which is the designed contents of severall of his last books. See *de Prædicatione & gratia. De correptione & gratia. De prædicatione sanctorum. De bono perseverantia*, to name no more.

The great difficulty now in this Consequent of Election which appears, does undoubtedly lye here: *If neither the faith nor good works of man do spring from his own free will, but from the grace of God and Election, then may the unbeliever and wicked excuse themselves, and say, It is not long of themselves that they believe nor, nor obey, but the cause is in God who gives them not faith and obedience, and they cannot help their own reprobation. They will not say that, Reprobation is any other than a negative decree, which insuffles no malice in them, but it denyes them that grace which Election gives others: and, if it be not in their power to believe and repent without that grace, How can they be condemned for their not believing and repenting?* This difficulty I am assured did stick so fast upon this Father in his first writings, that I do hardly think him quite out of the gravell in any of his last. Let us turn to his book *De spiritu & littera*. In his one and thirtieth Chapter, he offers the question, *Whether faith be in mans power*, and determines that it is, and must be so? Upon this in his thirty third chapter he comes to another question which is put to the quick, *Whether the will whereby he believes, be therefore of himself, or of God?* If it be not of our selves (sayes he) but of Gods gift, then may man say (according to the objection proposed) that he beleevd nor, because God gave him not the will. If it be of our selves, How can that text of the Apostle, *what hast thou, O man, thou didst not receive*, be true; seeing this will to beleve he hath of himself?

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For the extricating us out of this distresse, he yields to the first, and seems convinced, that faith must be both in our own power, and of our selves, for that reason. *Dicit Apostolus, Idem Deus qui operatur omnia in omnibus: nusquam autem dictum est: Deus credit omnia in omnibus. Quod ergo credimus, nostrum est: quod autem bonum operamur, illius est qui credentibus dat Spiritum sanctum.* In his Exposition upon the Romans. *The Apostle says that God works all in all, but never that he beleeveth all in all. That We beleeve therefore, it is of our selves: but that we do good works it is of him who gives his holy Spirit to them that beleeve.* To the last therefore he chooseth to answer: *Liberum arbitrium naturaliter attributum a Creatore anime rationali, illa media vis est, qua vel intendi ad fidem, vel inclinari ad infidelitatem potest. Et ideo, nec istam voluntatem qua credit Deo, dici potest homo habere quam non acceperit, quandoquidem vocante Deo surgit de libero arbitrio quod naturaliter cum vocaretur accepit: Vult autem omnes homines salvos fore & in agnitionem veritatis venire, non sic tamen ut eis adimat liberum arbitrium, quo vel bene vel male utentes iustissime judicentur.* The substance is, that, *The will whereby we beleeve may be said to be received of God, although it proceed from our selves, because the faculty from whence it arises, is received from him; that is, Because the nature we have, is of our Creator, the will which is of nature, is of Him.*

This does not satisfy me, for these reasons. 1. That which the Father says as to the *voluntas qua credimus*, *The will whereby we beleve*, I take to be the same which *Pelagius* said as to the *voluntas qua bene operamur*, *The will whereby we doe good works*. But if this text, and such as this, be good against *Pelagius*, they must be good against *Augustine* here, that neither is our faith of our selves, upon the same account. The truth is, The judgment of this Father while he wrote this book, is this. The Spirit is given to a man upon his beleiving. This Spirit infuses grace, charity, or justification. This charity is that which disposes to good works. *Good works* therefore (he counts) must be of grace and Gods spirit, and to follow justification which is with him this infused grace: But as for beleiving which is the first thing upon which the Spirit itself is given to infuse this grace, from whence our good works doe spring; this must arise, he accounts, from mans free will, or else

else the fault will not be in himself (which is the argument convinces him), but it must lye on the will of God onely, that he hath not the spirit, and so no grace, and so does not well, and is not saved. Whether this argument be irrefragable or no, we shall see by what will follow. 2. There are two questions raised together by the Apostle, *Who maketh thee to differ from another?* and, *What hast thou, O man, that thou didst not receive?* The chief difficulty lyes in answering the former question; for, by that is the second to be regulated. Now if that we have from God is onely this middle faculty, which we may use to believe, or not, Who is it makes the difference in one mans using it to faith, and another's to infidelity! That which is the less, the *Posse velle*, The power to will shall be of God (that is, of Nature, and so of God): but the *Ipsum velle*, The will or willing it self, which is the greater, and which indeed saves us, shall be of our selves. 3. The Scripture is expresse concerning faith. — and that not of our selves, it is the gift of God. If the word *τῷ*, there, refers to the whole sentence, we have other texts. *No man cometh to me, that is, beleeve in me unless the Father draw him. To you it is given not only to believe, but to suffer for his name. This is the work of God that you beleeve. Who hath first given to him? Of him and to him are all things. I obtained mercy That I should be faithfull, not Because I was faithfull. But ye beleeve not, because ye are not of my sheepe. Again, As many as were ordained to salvation, beleeved.* It seems here that the cause why some beleeve and some beleeve not, is their being, or not being of the number of those who are ordained to be of his flock, The like text in reference to works, as these to faith, is that to the Ephesians, *He hath chosen us in him before the foundation of the world that we should be holy.* It is not therefore mans faith or holiness is the cause of Gods Election, but it is Gods election is the cause of mans holiness and faith. A prime and eternal cause (say our Divines) cannot depend upon the self same temporal effects which are thereby caused. If therefore the Ordination of God be the cause from whence mans faith and holiness are derived; his foreseen-faith, or foreseen-works are not to be imagined antecedent causes, merits, conditions, or motives unto the Divine Predestination. 4. We have St. *Augustine* acknowledging himself to have bin herein in an error: So that these arguments must be

no longer against *Augustine*, but against those who have taken up that opinion he forsook. *In nullo glorandum est, dixit Cyprianus, quoniam nostrum nihil sit. Quod ut ostenderet adhibuit Apostolum, Quid autem habes, quod non accepisti? Quo praeipue testimonio convictus sum cum errarem, putans fidem qua in Deum credimus, non esse donum Dei, sed a nobis esse in nobis: & per illam nos impetrare Dei dona, quibus temperanter, & iuste, & pie vivamus in hoc seculo. Quem errorem nonnulla opuscula mea satis indicant.* It was the saying of blessed Cyprian, that we may glory in nothing, because that which is ours is nothing. This he proved by the words of the Apostle. By which testimony I was first convinced when I erred, thinking that faith was of our selves, and then good works obtained by it. Which error several of my former pieces do sufficiently shew. *De predestinatione sanctor. c. 3.* I wish he had mentioned the book here which I am citing, as he does one or two other, that I might have known his solution to the difficulty which himself hath urged, but left unanswered upon our hands.

To return then to the Father's question, Whether the *Voluntas qua credimus*, The will whereby we beleeve, be of our selves, or God's gift? I must not choose the first with him in that book, but the last according to other of his works. Nevertheless, we must carefully distinguish the two things whereof he hath made two questions, *Utrum fides in nostra constituta sit potestate*, Whether faith be in our power, in one chapter: and, *Utrum voluntas qua credimus donum sit Dei, an ex libertate arbitrii*, Whether the will whereby we do beleeve, be the gift of God, or the effect of our own liberty, in another. I do apprehend here, that both these two things are to be held, That faith is in our power, and That the will whereby we beleeve is not of our selves, but of Gods grace or gift. The holding both these is that which cuts the thread of all difficulties in this matter. For the one, That faith is in mans power, we are be-holding verily to that Father. A thing is in a mans power, which he may do if he will. *Hanc dicimus potestatem, ubi voluntati adinet facultas faciendi.* When he accounts Faith then to be in mans power, he understands this, That he may beleeve if he will. And this is a truth of great necessity, yet hath difficulty: But when he proceeds hereupon so farre, as to make the will therefore where-

By we beleeve to be of our selves, it was a step which himself saw need, to draw back. There are many things that are possible, which yet never shall be, as this Father himself gives instances of, upon another occasion, in the first chapter of this book. There are likewise many things which a man can do, that yet he never will, or is like to do without some speciall cause moving him to it. Such is the business of mans Conversion. There is no man (we are to hold with him) but he may beleeve, I will adde, repent, and be saved, if he will: yet is this to be known and held also, That there is no man for certain ever will, unless it be from that one special cause which is Gods grace, or the Spirit's motion that works his heart thereunto. Now then, Shall a man remain an unbeliever, and impenitent and perish, the fault shall lye upon himself, and God shall be just, because we place faith in his own power. He may believe, and repent, and be saved, if he will. If God would and he will not, he may thank himself. Again, if he do believe, and repent, and is saved, he shall have no cause to boast or glory in himself, because that though he might believe and repent if he would, yet would he never have repented while the world lasted, he would have bin damn'd first, if it had not bin for the grace of God that wrought him over, after he had stood so long out. And this is a sad truth I grant, which needs not the proof of one or two single texts, when the scope of the whole Scripture which attributes our destruction to our selves, and our life and help unto God, does seal to it. Who is it hath made thee to differ? Of him we have the will and the deed. By grace, ye are saved.

You may say, If the will then be of God, why does he not give the will, as well as the power to all, seeing he would have all men to be saved? I answer in the first place what Augustine hath before, that God will have all men to be saved and come to the knowledge of the truth; but yet so as the free will of man be not destroyed. My meaning though, is not as I take the Father's to be there, as if the will in believing could not be of God (of unwilling making man willing) but this freedome were lost; when I doubt not but the case is the same in believing as in well-doing, where mans free will, and Gods grace, would stand together alwayes in his account. I say farther, God will have all to be saved in vouchsafing the means to all, to be saved if they will. This ap-

peares in these three particulars. 1. That he hath given his Son to dye for all the world. 2. The Lord Jesus hath by his death procured the New Covenant, or such termes upon which Salvation may be had, as are possible to all the World. This is a point to be known, that there is this difference between the Covenant of Works, under which we are by Nature, and the Covenant of Grace, unto which we are Redeemed; that, The condition of the one, as to our false Estate is *Impossible*, and the condition of the other is *Possible*. If it be not possible, or in Mans Power to perform if he will, then hath Christ done nothing for the World, but died onely for his Elect. For, To procure a Benefit on a Condition that is impossible, is all one, as to procure no Benefit at all. 3. There is sufficient light by the Gospel, or by other means from within and without, to instruct all men, so that if they be not wanting to that Light, they may be saved: And thus are we to make good this Truth, God will have all to be saved, *if they will of themselves*; which yet doth not hinder, but he may will the Salvation of some more than so, that is, not only if they Will of themselves; but if they Will by his Grace, which he gives, or refuses to whom he pleases. *Cur autem illum adjuvet Deus, illum non adjuvet: Illum tantum, illum non tantum; istum illo, illum isto modo, penes ipsum est, & aequitatis tam secreta ratio, & excellentia potestatis.* But why He helps this man, and not that? this man so much, and that man not so much; this man one way, that man another; we must leave it to Him, whose Power and Wisdom is above our reach. *De peccatorum meritis & remissione, l. 2. c. 5.*

I know indeed, The Scripture speaks ordinarily of a *Cannot*; but there is a *Cannot* which denotes an *Impossibility*, and a *Cannot* which denotes an *Indisposition* onely. In the Parables, the Steward says *he cannot digg*; and the Man in Bed, *he cannot rise*. In the same sense the Scripture says, *We cannot come to Christ, unless we be Drawen*; and *we cannot learn to do well, that are accustomed to do evil*. When a man is so disposed against any thing, as that he certainly never will do it under that disposition, it is common for us to say *he cannot*; as of the Idle person, we say, *he cannot work*; of the Abstemious, *he cannot drink*. The Scripture accommodates it self to our Language: *He that is born of God, cannot sin*, sayes the Apostle: That is, he is under that disposition through

through the *New Nature*, that he can no more find in his heart to live in any deliberate course of sin, than the Wicked can endure to come up to an Universal unreserved Resignation of himself unto God. Thus are we to understand such Texts. St. *Augustine*, I remember, in the book last quoted, which he pursues, *De spiritu & littera*, is very wary of denying a *Possibility* to a man, even of living without sin, when he is industriously proving that none in Earth but do sin; and there are some learned Divines stand much on this, that we have our *faculties*, and the *object* sufficiently *proposed*; and therefore a *Natural Power* to every thing which is our duty. But the Father is more cautious, who distinguishes between what we can do by *Nature*, and what by *Grace*: *Without me*, sayes Christ, *ye can do nothing*; and *through Him*, sayes the Apostle, *I am able to do all things*. By *Grace* he thinks it safest to hold that *Possible*, which by *Nature*, or to our bare natural strength and faculties, he doubts not to count *Impossible*. There is a *medium* therefore between both. They that dare say, If it be the duty of a man that is without *Grace*, to live perfectly, it is possible; or, That it is in the power of man, in the state of *Nature*, without *Grace*, to keep all Gods Commandements, and live without sin, because it is his *Duty*, are too boisterous on the one hand; for, *Augustine* does manifestly account this to be the extreamest Pelagianism; and the Father, I count, in framing this distinction for this purpose, is too tender on the other. It is true, a man hath his Natural Faculties, and the Object may be revealed, but these faculties are corrupt and unfutable to the object. There is *Nature* then, and *corrupt Nature*. The Scripture speaks of Man as he is; and that is impossible to *Falne Nature*, which to *Original Nature* was possible. The Law it self nevertheless, being founded in Gods Nature, and Man as Created after his Image; is unchangable, and cannot cease to require of all men, what it did at first of *Adam*, when given in Innocency. It is the duty consequently of every body, whether he hath *Grace*, or hath not, To keep this perfect Law of our Maker entire; but we are not to affirm it to be *Possible*, or within the power of any whatsoever. No certainly, seeing the Scripture tells us so often, and so flatly, that, *By the deeds of the Law, no flesh living shall be justified*: Seeing there is no man but is born in original sin, which he cannot help,

help; and the Apostle calls Concupiscence, sin; and seeing the Grace of God, or the Spirit, is not given to any for their fulfilling the *Law of Works*, but the *Law of Grace* (which is a point not considered on by *Augustine*, I take it, and most others), we must choose rather to say that the whole duty indeed of man, according to the *Law of Works*, (take it together) is *Impossible*; for, so does the Apostle, I account, intend in that expression, τὸ ἀδύνατον τοῦ νόμου ἐν ᾧ ἡμεῖς ἐσμὲν διὰ τῆς σαρκός. That is as much as to say, *The Law in that, through the weakness of the flesh, none is able to perform it, cannot possibly justify any.* The impossibility lying on us in regard to the performance, not in it. True, it were possible through such an extraordinary measure of the Spirit as the Man-Christ had (not to leave *Augustine* quite), but that measure being not to be given to any body else, it is best said, to be *Impossible*, even by the strength of *Nature*, & by *Grace* (according to its ordinary measure on Earth) *Impossible*; when yet, as for the terms of the *Law of Faith*, I hold it fit still, to say, they are *Possible* to all; though there is none do perform them, but by *Grace*.

Upon this, there is one thing needs must yet be spoken to, for it hath stuck some time upon my self. It is this; when *Augustine* is telling us that Faith is in our power, he offers us this Reason, Because a man may believe, or not believe, he accounts what he will. *Hoc quisque in potestate habere dicitur, quod, si vult, facit; si non vult, non facit. Vide nunc utrum quisquam credat si noluerit, aut non credat si voluerit.* That every man is said to have in his power, which, if he will, he does; and, if he will not, he does not. Consider now, whether there be any that believe if they will not, or do not believe if they will. The contrary to this I judge is certain, that there are some things I cannot believe though I would, and some things that I cannot but believe, though I would not never so fain. From whence I should oppose therefore that Faith then, whatsoever else is, cannot be in mans Power, no more than it is of his own Will. For satisfaction to which, I acknowledg that there are Doctrines or Propositions which are true, that many a man cannot believe if he will; nay, perhaps some Articles that the Ancients have imposed as necessary to Salvation. I say, I acknowledg that a man cannot make himself to believe what he will, nor otherwise than he does believe; nevertheless, I do apprehend that that Faith, which

which is the condition of the covenant of grace is indeed in mans power. I apprehend that whereas the conditions of the Covenant of grace are, and must be, such as are possible, there is no man who believes as much as he *can*; but his *will* shall be accepted for whatsoever is required more, which he *cannot*, and which is not *given*. Or else we had as good have bin left still to the covenant of works. The condition then of the Covenant of grace, or those terms which remain of necessity to salvation, does not lye in an assent to every doctrine and article which is true in the Christian religion, but to so much as serves to bring a man unto Christ, or unto God, *Without faith it is impossible to please God, for he that comes unto him must beleve that he is, and that he is a rewarder of them that diligently seek him.* And such a faith as this, will the light of Nature instruct every man to. Though where the Gospel is preached, the beleefe of Christ also, in his person, offices, word, and works, will and must necessarily follow, seeing, *To whom much is given, of him shall much be required. Ye beleve in God, beleve also in mee. Unless ye beleve I am he, ye shall dye in your sins.* Now, let us bring that faith a man has to the test. If my beleiving of God, or Christ, that he will be good to me if I repent, does produce this repentance, then is my faith saving and effectual: if it do not, then is the fault in my *will*. When it lyes on my will then, it is in my *power*: yet if I will I must hold it to be still of the grace of God. *Huc valere debet tota Dei notitia (sayes Calvin), ut omne bonum ab illo petere, & illi acceptum ferre discamus.* To this purpose does the whole knowledge of God which is taught us in Scripture conduce, that we should learne to seek all our good at his hands, and live in the return of our thankfulness to him.

When God made man, he must know the end of his work. He must foresee what man will do, what his posterity will do, all that they will do, the end of all. When God foresees the actions of man, it must be conceived in the order of nature that they will be, before he foresees them: and, if they will be, they must have some *cause*, and that cause must depend on the first Cause, and so all be resolved into God's will. It is true, that he foresees also what is *possible* as well as *future*: but a thing is possible only, because he wills it not; & future because he wills it. I say not, that this inferrs a *Physical determinate influx* into every act of man, which proceeding from his free-

freewill is sometimes good and sometimes evil : it is sufficient that there is such a complexion of circumstances provided, as that a *vaga moralis infallibilitas*, a morall indetermined certainty as to the event, shall arise out of the whole together, according to his eternal counsel. As for sin or evil; it is a defect of Entity or good, a *privative* no positive thing, and so is of our *selves*, and not of *Him*, as *Augustine* against the *Manichees*, and the *Schools* after him have it. What follows now upon this, but that there is not an *act* of a mans whole life, or will, so farre as either *sub genere Entis*, or *sub genere Morum* it is good, but it must be of God.

And what then is there to mate that Father's doctrine of Election, as it is laid on this foundation ? Let us give the mind its greatest liberty. One may think. As there are some things which are *not possible*, & it is no derogation to Gods power to say he *cannot* do them : so may there be some things *non scibilia*, *not knowable*, & it shall not derogate from his *Omni*sciency to say he *foreknows* not them. Such things as are left altogether to the will of a free agent, may be thought such. There are some things depend on mans will, which God *determines* ; and here hee foreknows mens wills, because he *knowes* as well as *does*, whatsoever he *will* : and there are some things depend on mans will which we are to conceive that he *determines not*, but will have *contingent* ; and here to make God such a one as that he must foresee every thing whether he will or no, and that a *contingent* to him shall be impossible though he would have a *contingent*, does seem to be an affront to his Majestie, rather than a perfection. To this purpose we read that when God saw that the thoughts of mans heart were evil continually, it is said *it repented him that he made man*. And we have many expressions of the like import. O that my people had bin thus and thus, or would be thus and thus ! *Thou art a gracious God, and mercifull, slow to anger, and of great kindness, and repentest thee of the evil*. And why may we not frame our notion of God from such texts of Scripture as these, as well as from others, and rather than from the definition of the Schools ? Especially if we can make God more lovely to our selves & more adorable, than by their conceptions. There is nothing that God does will *now*, but what he did decree *away*. And why so ? Because, the Schools say, there will else be *composition* in God, the composition of an *essence* and *accidents*

dent, and God is a *pure act*, & *ens simplicissimum*. But what if the Conceptions of those holy men, who would have God like to man in regard of the Scripture *expressions* (wherein they were so zealous, as we have a famous Ecclesiastical story about it), should not be so injurious on one hand to the Almighty, as such Conceptions as these on the other, which do quite puzzle our Intellects, and leave us without any quick sense at all of him? It is certain that God is *Good, Righteous, Unchangeable*: but we must have a Conception of goodness, righteousness and unchangeableness, and that which is *agreeable* to that herein, which we esteem *perfections* in our selves, before we attribute them to him. When we make God then to be always gracious to those that do well, and displeased with evil, and so brings, or determines to bring a *Judgment* on one, and bestows a *Blessing* on another, according as he sees at the present the *Provocation* of the one, and *Obedience* of the other, without any other *determination before*, besides that of his *Law*; why is not this an *Unchangeableness*, more worthy the *Divine Excellence*, than that, by which he being conceived a *pure act*, must be made never to will any thing else, than what he wills at once from all Eternity?

Upon the like Hypothesis as this, one may also propose a suitable notion of *Prædestination*. To wit, that the Scripture being skanned to the bottom, *Election* perhaps may be found indeed nothing else but Gods determination to save Men and Women by the Covenant of Grace, and not by the Covenant of our Creation, or by the *Righteousness of God* declared in the Gospel, and not by the *Righteousness of Works*. This definition should be founded on such Texts, where the *purpose of God, according to Election*, is said to be *not of Works, but of him that calleth*. And, *He hath called us not according to our works, but according to his purpose and Grace*. It should be founded also on the instances of *Isaack and Jacob*, in whom the *Children of the Promise* are *Elected*, in opposition to the *Children of the flesh*; that is, those that look for Justification by the deeds of the Law. And thus have we the example of the Jews rejection upon that account. And thus when a Pharisee hath lived so Righteously, that as to the whole *Law* he is *blameless*, and so trusts to his *Righteousness*, shall say, And why am I rejected for all this, and such a Publican onely for his repenting and trusting on the mercy of God, through Christ is accepted?

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cepted ? it may be answered, the reason is plain, because it is *God* that makes the difference, by decreeing and appointing what terms he pleases, upon which one shall be saved, and not another. *Hath not the Potter power over his Clay*, of what sort he will, to make Vessels of honour and dishonour ? so that it is not of him that *Will-eth, or Runneth* ; it is not upon such terms as a man himself sets, or would set, of works ; but it is of *Grace*, of him that sheweth mercy. Well ! But what would be the *Consequent* of such Doctrine as this ? Why the *Consequent*, no doubt, must be the same in effect with the Pelagian, which is *Universal Grace*, and *Free will* to purpose. But I confess my self to have imbibed the Doctrine of St *Augustine* from my younger years, that I am convinced by it, believing that nothing can be set up against it with any strength, which is short of *Vorstius* ; while *Pelagius* and *Vorstius* both, are names we know that do so male audire, *Are of such ill report* in the Church, as the *Arminians* themselves will not bear. For our apprehensions then of God, according to the Schools, it must be acknowledged, that he is said in holy Scripture, to dwell in the Clouds and thick darkness ; and into such darkness, or those Clouds, will I account indeed that he is put, while he is made to be *altus purus*, and wrapt in their notions, which if they served no other, they do yet serve this end ; even most reverently and exceedingly to hide him from us, and render him thereby, but as he is, very truly incomprehensible to us.

To reflect then back on the difficulty before, as to the *Consequent* of Election our way, if any say they are not satisfied with what I have said, because a power never produced into act, is as good as none. I answer, if I propose that which they would have, and it be all *can* be had, there is a *measure* in things, which when we have set in any point so, as the Determination cannot be passed, but we shall run into the extreams on one side, or the other, which we seek to avoid, we ought to be satisfied. Especially when such a power alone as this, which in the effect, without Grace, is *none*, will do our work. If we allow not a power to man, how shall God be just, how shall God condemn any ( which is that lyes at bottome still of of what is said ) for not doing that which was not in his power, or which was not possible ? If when a man hath Power, he does also exert that power, and *wills* of himself ; how shall such Scrip-  
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tures be true which have been urged ? *It is God that makes us to differ. Of him we have the Will and the Deed :* Nay, such Texts more especially, as speak expressly of a *Can*not, when the true intent and meaning of them is this, that we *do not*, and never will (as I have had it before ) till God prevents us by his effectual Grace. Without Christ we can do nothing. All our sufficiency is of God : No man can come to him unless he be drawn. *Si non est liberum arbitrium quomodo Deus judicabit mundum ? Si est liberum arbitrium, quomodo salvabit mundum ?* If man have not Free-will, how shall God judg him ? If he have, how shall he save him ? This is the difficulty of the Father. If then there be such a *liberum arbitrium* to be found out, which *quodam modo* is *sine libero arbitrio*, such a power, as in the effect is no power ; that is, such as without Grace (which also is efficacious) comes to nothing, then can we decide this business for him. Suppose a Magistrate for some fault shall cut off a Malefactor's hands, and then command him to write, and promise him great things if he will, and threaten him if he do not write, can we think this Magistrate serious ? Is this becoming a righteous and good man ? If you grant not man to have power, why do you *Preach* ? why do you *Exhort* ? If you will give him more than this (I must persist), why do you *Pray* ? why do you ask Grace of God ? what is it to ask his Grace, but that God would incline the will ? *Aliunt quorsum vocare hominem ad præstandam conditionem quam implere nequeat ?* It is objected, why are men called to that condition they cannot perform ? *Respondeo, posse, & non posse eam implere. Non possunt nisi datur posse possunt tamen quia quod non possunt, pravitati eorum debetur.* I answer (sayes Cotter), They cannot, if it were not given (that which is onely of Nature is given), but they can, because it is to be attributed to their wickedness alone, that they cannot. They can, and they cannot, Thus others say : They can, and they wot I say. Onely in regard this wot is never changed in any, but by special Grace ; the Scripture (I have said) calls it a *can't*. That is, it is a *can* in it self, but a *can't* in the effect ; it being in effect all one when you *never will*, as if you *could not*. What ? when the Scripture sayes, they *can't*, do I then say, they *can* ? yes, because my *can*, and *never will* (I affirm) is the Scripture's *can't*. But there are some of you believe not. Therefore I

said unto you, that no man can come unto me, except it be given him. Some of you, notwithstanding all my Preaching and Miracles, believe not; therefore I said unto you, you can't. And this interpretation (I must adde) accords with the Ancients. *Non potuerunt, hoc est noluerunt. Ita nonnunquam potestate pro voluntate utitur.* Chrysostome on Jo. 12. 39. So Augustine. *Non poterant quia nolabant, quippe eorum voluntatem praevidit Deus.* Hoc autem quod dicit, non potuerunt credere, significat, noluerunt. Nam malus & improbus homo non potest credere quam diu talis fuerit, mala scilicet eligens & volens Thophylact. *Mundus odisse vos non potest, & Quomodo potestis bona loqui cum sitis mali? Quo pacto quidquam bonum impossibile est, nisi quod voluntas repugnat?* Nazienzen. *Impossibile dicitur quod, rarissime contingit,* according to one, quod difficilime perficitur according to another. See Rusz on that head, *Impossibilitatem bene operandi Patres abhorrent, etiam quandiu illam sonat expresse cortex Scripturae.* *Ad quaest 23, & 24. Ex parte prima S. Thomae. Disp. 39. Sec. 8.*

And here I cannot but insert the mention of a late Discourse about Natural and Moral Impotency, or Natural and Ethical power, which terms do express this can and cannot with so much dexterity, though my self use them not, because my Papers were on the Anvil before that book came out. And there is something therefore, I find, I have already, and after, puts me in mind of two things I want in that singular pretty Tract. One is, a little more tenderness in that inculcated assertion. *The more moral Impotency, the more inexcusable.* I believe the Author was himself of a healthfull mind, and not sensible of those imbred inclinations, and sicknesses which some soul are born with, & no strivings against it will utterly subdue, till death. There are besides certain impressions and wounds sometimes on the imagination that are incurable. I do not doubt now, but God, who is most wise and good, who knoweth our frame (as the Psalmist speaks), and remembereth we are but Dust, will consider the several Conditions, Complexions, and Temprations that every man is obnoxious to in this life; and that there will be grains of allowance for some moral Impotency at the last day. *Non sine magna nostra utilitate relinquitur nobis materia certaminum ut humilietur sanctitas, am pulsatur infirmitas.* It is not without our great benefit, that God does leave in his Children, mat-

ter for their spiritual Combat, that they may be humbled in their Piety, while they are assaulted with their infirmity. Ambrose. *De vocatione gentium*. The other thing I want, is, a distinction in regard to that principle of his, and indeed foundation, which he insists so much upon throughout the book. *That which is our duty must be possible*. It is certain that perfection is still our duty; and it is enough for us onely to make whatsoever is necessary to our Salvation to be in our power. Distinguish we must therefore between the *Law of Works*, and the *Covenant of Grace*. We are indeed to maintain the condition of the one to be possible for good reason; but as for what is required in the other, though it be still our duty, and must remain so eternally (for Good and Evil according to Nature, can never be changed), we are not to deny in our false state, to be impossible. Which hath been before Noted.

To return, There is a point near a kinn to the matter in hand, of great difficulty, what part the will of man does bear in our good acts. That the beginning of all that is good, comes from God, who by his preventing Grace, works in us at first (as the Schools speak) *without us*; and, That when the will is excited, he does work also *with us*, by his operating, or co-operating Grace, as the principal cause still, and consequently, That the whole good which is done, upon that account, is to be attributed to him, we shall find yielded by the School men, as well as tendred by St. Augustine, Prosper, Fulgentius, and the like Fathers. *Totum bonum est Deo tribuendum, quia totum Deus operatur*. See Rulx. *De Deo operante; & libero arbitrio*. Sec. 1. On the other hand, That being acted, we act, and so concur with Gods Grace; That it is we Believe, Repent, and not God: *We* that work out our Salvation, though he gives the will and the deed: *We* who walk in his Statutes, though he puts his fear in our hearts to do it: and so *We* accordingly, who are bid to *make our selves new hearts*, which is his work out of question; this is also undeniable in Scripture. *Deus est qui operatur*. --- cum procul dubio, si homo ratione utatur, non possit credere, sperare, diligere, nisi velit: nec pervenire ad palmam, nisi voluntate curreverit. It is God works in us, when beyond doubt, there is no man uses his Reason, but it is himself also that wills. Aug. Enchir. c. 32. *Ut velimus, & suum esse voluit & nostrum, suum vocando, nostrum sequendo*, in another book. It

is God then according to the determination of the schools, that is the *principal* cause, and the will of man the *less principal*, partial, *secondary* cause, of our good actions. His part indeed is such to which all the glory is due, and yet ours such as the good works are reckoned ours, and we shall be rewarded for them at the last day. When Calvin therefore seems here to oppose, I find him thus treated. *Supponebat hareticus hominis arbitrium ita divina prædestinatione regi, ut quamvis operetur spontaneè, nihil tamen agat cum potestate non agendi, sed agatur Dei operatione, That heretick Calvin* (saies the now named Jesuit out of Stapleton) *supposed the free will of man to be so governed by prædestination, that though it does act spontaneously, yet it acts not with a power of not acting, but it is acted by the operation of God.* Well! what is the difference between them? Does Calvin indeed go to evacuate that *free-will* man hath by nature? no such matter. Does he make the will to act so by Gods operation, as to have no operation of its own? I think not so. But I will tell you where the water sticks. It sticks between the *Schools* and *Calvin*, where it does between the *Arminians* and *Calvinists*, and that is upon the point altogether of *resistibility* or *irresistibility*. The work of grace is understood by Calvin and the *Calvinists* to be such, as leaves not any power in the will to resist, or of not acting. They doe stand so much on the bare term of Gods *drawing* us, as it leads them to speak with excess. The truth therefore is to be thus decided. We are to hold with the *Schools* and *Arminians*, that the will hath still power to resist, or not to act, for mans nature is destroyed else: but we are to hold with the *Calvinist*, that though it hath power, it never will, or does resist, but will most certainly *act*, when it is *acted* by Gods electing grace. As in the case before of the *Reprobate* (I have said), a man hath *Power* to beleieve, and repent, so that it is his fault, and he is justly condemned, if he do not, when yet he never *will*, for want of this grace: So in the case of the *Elect*, a man hath power to resist, and not to act, but he will beleieve and repent infallibly, and never resist, when he is wrought upon by it. The reason is, because God by his *prædestination* of such a person to life, does prepare a *Vocation* so *Fit*, and suited to his temper, condition, and the circumstances he is in, as it shall inevitably carry the will (which by the way does reconcile

cile the *Certainty* of the one, with the *Liberty* of the other, according to St. *Augustine's* intention), when the same means shall be used to a person not elect, but being not suited to his state, they have no such event: Even as the same physick given to two bodys diversly disposed, hath an operation upon one, and does the other no good. In short, the grace of God is *resistible* with the *Arminians*, in regard of *power*: it is *irresistible* with the *Calvinists*, in regard of the *effect*. The *will* does ever retain its *Physical power* to act, or not act; when yet it is made *Ethically impotent* (to use once the Authour before) to resist. *Quisquis audet dicere, habeo ex me ipso fidem, non ergo accepi, profecto contradicit apertissima veritati: non quia credere vel non credere non est in arbitrio voluntatis, sed in electis preparatur voluntas a domino.* If any dare say I have faith of my self, and therefore did not receive it, he does for certain contradict the truth. Not because that to believe or not beleve is not in the power of the will, but in the Elect the will is prepared of God. Aug. De Prædest. Sanc. c. 5. We may add St. *Ambros* (or *Prosper* rather). *Qui ad obediendum sibi ipsum velle sic donat, ut etiam a perseverantibus illam mutabilitatem, qua potest nolle, non auferat.* In one of his two books, *De vocatione gentium*.

The sum is, where a man beleeves, repents, and is converted, the difference is made between him and the reprobate. This is *actual*, or *created* prædestination. Man concurs in this work: nevertheless, in regard that it is not through his own strength, or through that grace which is universal, or *common* to the *Reprobate* with the *Elect*, but through that grace which is peculiar and prepared by *increased* predetermination for him, it is not of himself, but of God, that he is *made to differ*. And if it be granted, that it is in his power to hinder the difference, while grace is making of it, seeing it is in his power still not to act: but yet be asserted also, that the decree working *Infallibly*, carries the *will*, that it never is, or shall be hindered when that works: I do not see but this controversy about *Gods operation*, and *mans free will*, may be agreed. How is it said (sayes *Augustine*), it is not of him that willet or runneth, but of God that sheweth mercy? If it were to be understood onely because it is of both, then might we say it is not of God likewise that sheweth mercy, but of him that willet and runs. But when no Christian dare say so, it remains (sayes he) to be so under-

understood, *Ut totum Deo detur, qui homini voluntatem bonam & praparat adjuvandam, & adjuvat praparatam*; That the whole be given to God, who both fits the will for his help, & then helps it, being made fit. *Enchiridion ad Laurentium, c. 32.*

As for the way of the Papists, that is, which the Trent Council does tread, it seems to me verily an *invented, forced way*. They would avoid the censure of *Augustine*, and former Councils which condemned *Pelagius*, yet in effect do intend but the same thing. They say, therefore, that God does vouchsafe his grace to all; with this grace some *co operate*, and some do not. Those that will co-operate with it God fore-sees, and prædestinates them: those that co-operate not, he rejects and condemns. By this means they will avoid making their own works to be the cause of their Election, seeing they can attribute all to this sufficient assistance; when yet the *consequent* of their opinion comes to one, that it must lye in the will of man which *co operates*, or *co-operates* not with this assistance, to *make the difference*, why one is chosen and saved, and not the other. That which is said by the *Pelagian*, placing Grace only in *Doctrine*, or the *Gospel*, is more single I take it than this. It is true, there are some others besides the Papists, are willing to hold Election to be of *Works*, or of *Faith foreseen*, who will deny the *Consequent*, that our Faith, and good Works therefore must arise from our own free wills, and be meritorious; because they will suppose them so foreseen, (which the Papist I suppose say too) as to be wrought in us, or performed by Gods grace. But let me ask then, what they mean by this *Grace*? If they mean such as is *effectual*, and determines the will, and so is *peculiar* to the Elect, Lo here the Doctrine of absolute Election: If, they mean such only as leaves the will in *æquilibrio*, to be determined still of it self, then the matter returns to the former issue. I will therefore close up this point of Election with the observation of that very judicious person that wrote the Council of *Trent*, who having let down the debate of the Doctors about it, and divided them into two opinions, which comes in effect (without reciting the whole) to the tenents of absolute and conditional Election, he gives us his judgment. *The first Opinion* (says he) which is *Augustines*, as it is *mystical and hidden*, keeping the mind humble, and relying on God without any confidence

fidence in it self; knowing the deformity of Sin, and excellency of Divine Grace: So was the second plausible, and popular, cherishing Humane Presumption, and making a great shew; and it pleased more the Preaching Fryers, than the Understanding Divines. The Defenders of this, using Humane reasons, prevailed against the others: But coming to the Testimonies of Scripture, they were manifestly overcome. I descend not to the more minute Disputations, *De prædeterminatione physica*, between the Dominicans, and Franciscans; or *De scientia media*, among the Jesuits, which are of lower date (I count) in the World, and ought not to make us trouble. I leave also the Jansenist and Molinist to that Bone; *Hæc prædestinatio Sanctorum nihil aliud est quam præscientia scilicet, & preparatio beneficiorum Dei, quibus certissime liberantur quicunque liberantur.* This Predestination of the Saints, is nothing else but the Fore-knowledge, and Preparation of those Benefits of God, whereby they are most certainly saved, that are saved. Aug. De bono, perf. c. 14.

There are two Opinions yet I shall mention, which are singular; I do not think them true, yet am I pleased with any intent for composing the Scripture. The one is that, ascribed to Catarinus at Trent, to Occam, and others; That there are indeed some few Persons, who are Elected *Absolutely*; of these God takes a special care that they never fail; as we read of Peter: But that the rest of Mankind are left to universal Grace, and the liberty of their wills, under a *Conditional Election*, and Reprobation. The other is an Opinion of a Learned Doctor of another Profession, very Studious of the Holy Writings; who is often telling me when I see him, That, *Election is only to a Church-State, and peculiar Priviledges*: But that we read of a *Common Salvation*.

## Of Redemption.

**I** Do not remember any thing in *St. Augustin* that is peculiar about this Doctrine ; Only I take notice from several passages, that he goes still the Narrow Way : That the Elect only are redeemed : That none but those who are brought into the Church, by receiving all her Articles, and being Baptized, can be of that Number. That no Heathen, no Heretic, no Separatist from the Church, no Donatist, no Infant, though of Believing Parents, that dies unbaptized, can be saved. I must confess here I am not of the mind with this Father. And, as I apprehend, that *Justine Martyr*, and some such Ancients, who were Philosophers as well as Christians, have spoken more nobly than thus : So do I think that he goes not here the way of the Scriptures. There is the *universal* Grace of God ; and *special* Grace of God, I count, held forth therein : and both consistent with one another. When Christ says, He came to save the *World*, that The Father so loved the *World*, as to give his Son, That he *tasted Death for every Man*, and the like ; let not any think, but the Grace of *Redemption* doth concern all the *World* : And when we yet maintain *special* Grace with this, let not any confine the same to this or that Sort or Sect of Religion, but let him judge rather, that the Elect are scattered throughout the Earth ; and it is *God* alone *knows who are his*. There is the *universal* Grace of *Origen*, that all at last shall be saved, of *Pelagius*, of *Arminius*. There is also *gratia universalis aequalis & precedanea*, of *John Camero* ; we are not bound to maintain either of these : but there is *Gratia universalis simpliciter*, which if we maintain not, we must leave our Preaching, and the Gospel. The Followers of Truth and Mediocrity will be afraid to hold any other *universal* Grace, but such as I suppose *St. Ambrose* holds in his Books, *De vocatione Gentium* ; that will agree well with the *special* Grace also and *Election* of *St. Augustine* ; that is, such only, I count, as may justly lay the blame

blame of mans Sin and his Destruction, altogether on himself, when it gives the whole Glory of his Salvation unto God. *They that observe lying vanities, forsake their own mercy,*

For my proceeding on this point, it is not sutable to my purpose to be critical upon any words in the original Languages that *Redemption* is expressed by: or, to pretend to curiosity in the Laws and Customs of the Jews or other nations about *Redemption* at large, which might be alluded to: I will rather leave this Note in my way, that, as the curious oftentimes are least apt for plain things, so must I say, that whatsoever notion is offered upon this or any other head of Divinity by any, who perhaps are of more exquisite learning and search in some things than others are, if when they are sufficiently declared, they are not apprehensible by common and ordinary people as well as themselves, I do account them little worth in the Christian Religion. They were plain men who at first Preached the Gospel, and they were plain men for whose sake it was Preached, and is Written. When I see evidently that there must goe more skill to the finding such or such things out, more learning, subtil distinction, and wit, than, I beleieve, any of the Apostles if they were living ever had, I cannot but think presently, There is none of Christs disciples would have delivered this, and it matters not my salvation whether it be so or not.

Neither do I intend a *Common place* upon this, or other of the Heads which I treat on, but an *Exercitation* onely, in order to my particular design: you must not expect any more. There is one thing then I account here to be mainly of necessity or moment; and that is, the understanding our Redemption by Jesus Christ but so, as that we may be solidly able to fix upon what that is which indeed accrewes to man from it, or which we may avouch for the *immediate* and uncontrollable fruit, or *benefit*, to us by it. I will not therefore make many words. The Redemption of man by Christ, I humbly conceive, does lye chiefly in this, The delivery of him from the *Law* as it was a *Covenant of works*, that is requiring of him such conditions as he is not now in his *salv estate* ever able to perform; and so must inevitably perish, if he were not delivered from it. *When the fulness of time was come* (sayes the Apostle) *God sent his Son, made under the Law. &c.* The

*Law* as given to the Jews was a *representative* of the *Law of Nature* or *Covenant of Works*: and in Christs redeeming the *Jews* from it as given by Moses, he does redeem the *World* from that covenant which it represented, and there, I say, does lye the cheif point of our Redemption. That very thing then, or that great *immediate* effect or benefit which accrewes to man from Christs dying for him, is his having other terms procured upon which he may be justified and saved, than those which by the *Covenant of nature* were due from him to obtain that end. For, God so loved the *World* that he gave his onely begotten son that whosoever beleeveeth in him should not perish but have everlasting life. What is the *immediate end* here of God's giving his Son, That must be the *Immediate fruit* of Christs coming, dying, and redeeming the *World*. And what is that, but that *Whosoever beleeveeth in him, may not perish*? That is, The delivery of him from the law of *Works*, and bringing him under the *Covenant* or law of *Faith*, that, upon the performance only hereof (who could not have it else without *perfect doing*) he may obtain everlasting life. And whether this favour of Christs procuring new terms upon which man may be saved does belong to the *Elect* only, or to all the world, there will need no more but to ask, To whom the Gospel is to be preached, to decide that question.

It is true, that the freedom of the *Jews* from the *Mosaical law*; the breaking down the partition-wall thereby for the *Gentiles* to be incorporated into one Church visible; and a power in Christ himself to dispense all assistances necessary to both for their obedience to the Gospel; as also a discharge of mankind from damnation for Adams sin onely, are fruits of Christs death, which may be said too, *immediate* and *universal*: but the great benefit which indeed comprehends these and the like in it, and appears so notorious in the whole New Testament, is, The reconciliation of the world unto God by his death or Redemption. And what else such a reconciliation can eminently consist in, but that I have named, I leave to the understanding to give judgment.

Neither are we to forget that our Redemption in Scripture is said to be from *Sin*, and the *Devil*, as well as from the *Law*; for the one is the Foundation of the other. When man fell from God, the Devil obtained a right and dominion over him.

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This was not a right as Lord, and Proprietour, but as Goaler and Executioner; that is, by vertue of that sentence which the Law as the Covenant of works passed on him. When Christ then by his Satisfaction to the Justice of God, did put an end to that Covenant; this Right which the Devil held thereby, must cease with it. In the Cessation of this Right; As the Slave who is redeemed from his slavery, is redeemed also from the work which he lives in as a Slave: So must all Mankind be redeemed from sin; only this Redemption must be distinguished, in regard of *Title*, and in regard of *Possession*. It follows not because *the World lies in Wickedness*, and *the Prince of the Air still rules in the Children of Disobedience*; that Christ hath not done His part in their Redemption: No, while the Law which held them under an impossible Duty (that is, the Law of Sin and Condemnation) is taken off, and the New Law is such, as every one is capable to perform the Terms of it, if he will: It is not for want of *Right* to come out of this slavery; it is not for want of *Power*; but it is because they are not willing to come out of it, because they love their sins; that the Devil keeps them still in Possession. Even as the *Hebrew Servant*, when the *Jubile* came; if he said, he loved his Master, and would not go out free, he was to have his Ears boared to the Door-posts of the House, and remain his Slave for ever. There is a double work, therefore, Christ has to do as our Lord-Redeemer. The one is to procure Deliverance if we are willing; that is, our Redemption in regard of *Title*: And the other is, To make us *Willing*, which is, to put us also in Possession. The one of these is that which is properly the work of our Redemption, and Universal: The other is peculiar to the Elect, and hath another name in Scripture; that is, our *Vocation*, *Effectual Calling*, or *Conversion*. Unless when this Possession comes to be perfectly compleat, that is, at Death; and then it is again called the *Day of Redemption*. Whom he did *predestinate* (saith the Apostle) *them he also called; and whom he called, them he also justified: And whom he justified, them he also glorified*. If Redemption were not of a larger extent than Election, Vocation, Justification, and Glory, then would the Apostle have said; *Whom he did predestinate, he redeemed: And whom he redeemed, he called*.

But when we find no such Link in this Chain, it is a convincing Argument to my understanding, for the *Universalitie* of Redemption.

It is said of Christ, that he is the Saviour of the world ; especially of his own body. In that Sentence we have both *universal* and *special* Grace together ; and the one is Applicatory, not Destructive to the other. The *Redemption* of Christ is *universal* : The Grace whereby a Man savingly *believes*, and *repents*, and so becomes one of his Body, is *special*, and belongs to *Election*. The Death of Christ may be considered, as it redounds to the purchasing Remission of Sin and Salvation upon condition ; or, as it redounds to the purchasing the Condition for Remission and Salvation. In the first sense, Christs Redemption and Grace of the Gospel is universal ; Doctor *Twisse*, and the like Divines, will say twenty times over : In the second sense, they will have it for his Elect only. For my own part, I must go from them here, and account, That the work of Christs Redemption and whole Mediation upon Earth, does terminate in the former consideration. The business of a Mediatour between parties, does lie in this, To bring them to some New terms, wherein they may be agreed when they were at odds before. The business of Christs Mediation, Redemption, Reconciliation, Propitiation, Satisfaction ; or whatsoever word out of Scripture, or Orthodox Writers is used, does lie, I account, in this altogether, That he hath taken that course with the Father, that he shall not deal with the world according to the Covenant of our Creation ; which requires such terms, as no Man now thereby can be justified or saved ; but, according to the Covenant of Grace, which is such, that whosoever he be, that trusting in his Mercy and Goodness through Christ, does repent, and walk *sincerely* before him ; though *imperfectly*, shall be Pardoned, Accepted, and Saved, and yet he be Righteous in so doing. This I say, is the *res ipsa*, ( as I take it ) *the thing it self*, intended in all these sorts of words, with the *connotations* only of the *modus* also, the *mode* or *qualification* thereof, according to such several Expressions.

Here then appears a Truth ( as it seems at least ) very agreeable to my Reason ; and will be found as Consonant perhaps to the

the Judicious, with the Scripture ; that the Merit, or Purchase of Christ's Death, or the Price he laid down for our Redemption, was not offered to the Father, to procure of Him, that he should give Faith and Repentance to any ; but that he should give Remission to those that Repent, and Salvation to those that believe on him. I humbly offer you these Reasons :

1. The holding otherwise than thus, does make Christ's Redemption a *double thing* ; one thing for one man, and another thing for another : It shall be procuring Salvation for *Judas*, if he repent ; and it shall be the procuring Repentance for *Peter*, that he may be saved. 2. It goes quite against the hair to reason, that Christ should procure the Benefit upon Condition, and only on Condition, and not otherwise ; and yet that he should procure also the Performance. To what purpose do we make such a Labour about as this ? Why do you not say, He purchased the Benefit rather free altogether without condition ? 3. If our Believing, and Repenting, be also purchased, then is there nothing in Man's Salvation but of Purchase ; and we shall be beholding to *Christ* for all, and to *God* for nothing. But if we are beholding to Christ for his Purchase, that Salvation may be had if we repent, and to God for this Repenting ; then do we see, how highly Both are to be magnified for the Contrivance. 4. The Death and Redemption of Christ is for *All*, for *every man* ; for *our sins*, for the *world's*. Distinctions to answer this, are but Evasions. But if Faith and Repentance be the purchase of Christ's Death or Redemption, then cannot his Death and Redemption be universal, according to so many Scriptures. Let me double this, and add also, that the Purchase, or Redemption of Christ being universal certainly, as it is in Scripture, if by his Death he had procured the Condition, as well as the Covenant, and abatement of Terms, then must all Men Actually have been saved. I have one Reason yet more to offer ; which is, That the want of knowing this, is, I take it, the great Stumbling-block, or Temptation to our Divines, in the receiving *universal* Grace, to cast *special* Grace quite off ; when they should learn the true Mediocrity of reconciling both these together, according to the Scriptures.

When the *Arminian* then argues here, Christ hath died for  
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All and Every man and that is not to be put off with the *genera singulorum*, or, the Gentiles as well as the Jewes : therefore the grace of God is universal for all and every one to repent and believe that they may be saved. I answer, this is manifestly inconsequent, because it is true that what Christ hath done by way of *Redemption* is universal, and belongs to all the World, and every man alike, which is terminated in procuring these terms to be offered to the World for salvation. But as for mans belief, repentance, sincere obedience, which are the terms, they come *directly* and *immediately* otherwise, not from the grace of *Redemption*, nor from the fountain of mans *free will* with them, but from the grace of *Election*. God gives us his *Son*, and he gives us his *Spirit*. His sending his *Son* is one thing, and his sending his *Spirit* another. The work of *drawing* persons to Christ, I do observe, is attributed to the *Father* and the *Spirit*, because this is *Peculiar* : when the work which is attributed to Christ in distinction to them, is *Generall* to all mankind. He sent his *Son* to purchase salvation, if we Believe : he sends his *Spirit* to work that faith and repentance in us that we may be saved. In the one does lye the mystery of our *Redemption*, in the other, I say, the mystery of *Election*. Let it be true on one hand that Christ by his *Redemption* hath indeed procured no more for *Paul* and *Peter*, than for *Judas* and the reprobate, and so the honour of his *Redemption* be kept up with the *Arminian* to the height they contend for it : Yet may it be true, I hope likewise, on the other hand, that the grace of God towards *Peter* and *Paul* was more in giving them saving faith and repentance, than to *Judas* or the reprobate, and so the doctrine of *Speciall Grace* and *Election* need not neither be discarded.

For caution, There is the *Direct*, and *Collateral* issue (if I may so speak) of Christs merit, purchase or death. It is certain that the Lord Jesus may be said by his death and merit to have procured his own exaltation, and as he is become thereby the Dispensatour of those treasures that are in his Fathers Election, so repentance or faith in a collateral way may be accounted to issue from thence. Whom God hath exalted to be a Prince to give repentance, as well as be a Saviour, to procure remission to Israel. But repentance, faith perseverance, or the condition which God requires

requires of us, and not of Christ, in the business of our salvation, does not flow to us directly from, or is no direct and immediate fruit of, his *Death* or *Redemption*. I know moreover the Scripture tells us that we are *blessed with all spiritual blessings in him*: But that may be true I hope, though some of those blessings only are the purchase of his *death*, and others the effect of his *Intercession*: or some the fruit of his *Purchasing*, others the effect of his *Administering* of the new Covenant.

This is certain, the Spirit is the Authour of our faith, repentance, all grace: but the Spirit is obtained by vertue of Christs intercession. *I will pray the Father, and he will send the Comforter*. I offer you one argument. The Spirit proceeds not from the *Son* alone but from the *Father* and *Son*. The mission or giving of the Spirit therefore cannot be the effect of our *Redemption* which is peculiar to the *Son*, and belongs to all the *World*: but is the fruit or off spring of our *Election*. It is true, we come in the *name* of Christ to ask his Spirit, and grace, that is, we ask it through Christs *merits*: but there is the merits of his *Person*, as well as the merits of his *Death*; & it is one thing to be the *Propitiation* for our *sins*, and another to be also our *Advocate* with the *Father*. This is that I will pitch upon, that we are not so to attribute all things to his *Oblation*, as to make any other part, or parts of his *Mediatorship*, more then needs.

There is a distinction the Scripture makes of Christ in the *Flesh* and in the *Spirit*. He was of the seed of David according to the *flesh*, and declared to be the son of God according to the Spirit, in his Resurrection from the dead, and in his living ever to make intercession for us. What he did for man in the *flesh* I account he did for all mankind, for he took not on him the *flesh* of David onely and the elect, but of all man-kind, or of human nature: but what he does in the Spirit, that may be peculiar (in some points at least) onely to his elect. Hence it is, that when he tells us he *Laid down his life for the World*, yet *I pray* sayes he *not for the World, but for those thou hast given me out of the World*. The prayer of Christ is a part of his *intercession*, which is Distinct from his *oblation*, and it is no argument from his not *Praying* for the *World*, that therefore he *Died* not for it. *If ye being evil know how to give good gifts unto your children, how much more*

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*shall your heavenly Father give his holy Spirit to them that ask him.* God hath given his Son to those that never ask him, even to the whole World: but he gives the Spirit of the Son only to his Children, even to such as can cry *Abba Father*, when they have received it. *I will pray the Father and he shall give you another Comforter, even the Spirit of truth, whom the World cannot receive.* When he prays not for the world, that he prays for is the Spirit, and the Spirit which works grace in the heart whereby we are sanctified, and perseverance to bring us to glory, is peculiar to those whom God does give to Christ, and of whom Christ can say, *For they are thine, and all mine are thine, and thine are mine, and I am glorified in them.*

You may say, on the one hand, If it be no more which Christ hath purchased for Peter then for all, then Peter might perish for all Christs Purchase. I answer, you may say so, and without ignominy to his Redemption, provided you know also that the Election of God and Christs Prayer will provided for Peter that further which it provides not for all, and Jesus Christ when he hath made his purchase, is the Executor of Gods Election. On the other hand it may be said, But to what purpose is this Redemption universal when none but those that perform the condition are saved? I answer, it is therefore universal, that none of those who performe the condition may misse of Salvation. As also, that though it be all one to him that does not performe the same, in regard of the event, as if he was not all Redeemed: Yet it is not all one as to God, and the Verity of Scripture, and his Judgment according to it. The Scripture sayes often, Christ Dyed for All; and that God will Judge the World according to this Gospel. He that believes, shall be saved, he that believeth not, shall be damned; the Foundation whereof is Christs Death, which must reach so far, as to make this good. And who knows not, that the very business of our whole Religion, does depend upon the Establishment of the Verity of the Holy Scriptures?

I must confess, I should most willingly hearken to any, that could make Christs Death more Advantageous; and when his purchase hath procured Faith and Repentance to no body, but Remission and Salvation to All, upon their Faith and Repen-

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tance, if they are willing to say, that there is sufficient Grace also purchased for the *World*, that all, and every one should Repent and Believe, and apply that Redemption; I am indifferent to the use of their Thoughts: But if when I rather grant a universal Power, arising from Christs purchase, not as a *direct* fruite of his Death, but as a *consequential Event* (N. B.) from the Abatement only of the terms; that God is not wanting to any *in necessariis*, and consequently, that all men have sufficient *Light, Spirit, Grace, or Power*, to be saved, if they will: Yet so long as we cannot deny him, but he may abound *in gratuitis*, and to give the *Will* and *Deed* it self, is more than to give *Power*, (as to have given to *Adam* the *Ipsum velle*, had been more, and a *gratuitum* wherein he might have abounded, if he had pleased, than in giving him only *Posse velle*) I cannot see by any means, but when Christs *Death* is made *universal*, the Fathers *Election* must be left still, *Per modum decreti efficaciter operantis*, By way of a decree effectually operating, free and absolute, in regard to the condition of it's Application. If all men have alike the *Posse velle*, The Power to will, and no more, then must the reason, Why one man Repents, and is Saved, and not another, be resolved into his own self only, and so may and must he say, it is I, I myself have made the difference, when the Scripture does say, *Who is it, O man, that hath made thee to differ?* But if we allow (as Redemption to be universal so) a *Posse velle* from general: (I say, not a *Posse velle* as to the Covenant of our Creation, but as to the Terms of the Gospel:) And to the Elect, the *Ipsum velle* from special Grace, we shall neither have any thing to charge God, nor give occasion to *Mans boasting*. Neither shall the condition be held impossible; nor when we have performed it, shall we rob God of his Glory.

It is pleaded, That unless Faith and Repentance does lie in every Man's own Breast, Christs purchase of Pardon upon that Condition, is but a Mock. I answer, To deny that to Believe, and to Repent, does lye in our *Power*, were indeed, to evacuate Christs Death to All, besides the Elect: But to say, that Faith and Repentance therefore does flow from our own *Wills*, is another matter. I must offer moreover; If Christ had purchased Faith and Repentance for *some* which All have not, the

Reprobate might here have something to say, That the Reason why he Repented not, as the Elect did, was, because Christ purchased Repentance for the *One*, and not for the *Other* : But if Christ hath purchased nothing for *One*, but what he hath purchased for *All* ( which *directly* is true, ) then cannot the purchase of Christ be a Mock to any, seeing some do reap a real Benefit by it, and if others do not, it must be their Own fault. Indeed those Divines, who confound the Blessings we have in Christ, so as to make them All alike the *direct* Fruits of his Death with no difference, must be under some manifest Prejudice here against St. *Augustine*, and his Doctrine. It stands not with reason, that any thing which is part of Christ's Purchase, should be *peculiar*, for how then hath Christ dyed for *All* ? That which is of *meer Favour*, is fit for the *Elect* ; that which is of *Purchase*, should be *universal*, or for All Mankind. If that Grace then, whereby we Believe and Repent, is a Fruit flowing from Christ's Death, no otherwise than the Covenant it self does, these Divines alone must speak agreeably, who will allow no other, but that which they call *sufficient*, putting all men into an *aqui librum*, or *equal Ballance*, between Choosing and Refusing, and so leaving it upon their own *Wills*, to *make the Difference*, Who are saved, and who are not saved ? But to what little purpose such *Grace* as this, is distinguished at all from *Nature*, and into what inconveniences, especially in reference to our Prayers, they must be lead that maintain it, I shall not be able to say presently. *Cur admonemur orare pro inimicis nostris utique nolentibus pie vivere, nisi ut Deus in illis operetur & velle ? Item cur admonemur petere ut accipiamus, nisi & ab illo fiat quod volumus, a quo factum est ut velimus.* Again, *Cur petitur quod ad nostram pertinet potestatem, si Deus non adjuvat voluntatem ?* Why are we bid to Pray for our Enemies, whose Hearts we know are Averse ? Why are we bid to ask any thing which is in our own Power, but that it is God who turns the Will ? *Augustine. Enchir : ad Laur. c. 31. Item De Gra. & alibi passim.*

It is certain, that St. *Austine*, speaking of what Grace *Adam* had, and what *We* have ( *De correptione & Gratia. c. 11.* ) does ascribe the *Posse permanere si vellet*, The power of standing if he would unto Grace. *Prima gratia qua data est Adam, est qua fit*  
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*ut habeat homo justitiam si velit: Secunda ergo plus potest, quam etiam sit, ut velit.* Again, *Posse permanere si veller, quia dederat adjutorium per quod posset.* He could have stood if he would, because God vouchsafed help whereby he could. I must confess, I should have judged it not to be of *Grace*, that *Adam* had his *Posse perseverare*, his strength to persevere, but of *Nature*, or his *Original Righteousness*: And that *Grace* (which he calls *Adjutorium*) is proper to our false Estate, for the relieving of *Nature*. But if it were of *Grace*, that *Adam* had the *posse* only, when he had not the *velle*, then may we assert *universal Grace* with the more Authority; while we say, that there is a *posse* now in *Man* false, as to the performance of the *Covenant of Grace*, no less than in *Adam* at first, as to his keeping the *Covenant of Works*: when yet the *velle*, which is of *special Grace*, is not vouchsafed.

There may be here indeed, a most difficult Demand, and that must not be baulked; Whether the *Power*, which is *universal*, be of *Nature* or *Grace*? And I must profess, it is an Entanglement to my Thoughts, to distinguish *Nature* at all, from that *Grace* which is *universal*. Although for the sake I suppose of some Texts, which attribute our *sufficiency*, our *can*, our *power*, as well as our *will* and *deed* to God, when they say too it is not of *our selves*, Divines do it. There is that *Concourse*, or *Operation* of God with Us, as reaches to the Endowing us with *Power*: or that which reaches to the Endowing us with the *Will*. The last of these only, if I might choose, I would have called *Grace*: Yet seeing Divines speak otherwise, whether the former also, be called *Grace* or *Nature*, so long as it be held *universal*, I desire to move no Contention. And you see me speak as one indifferent in it.

If we consult the *Schools*, we shall find them giving as little to the strength of nature as any others can doe. *Nullum initium justificationis potest fieri sine gratia, Sive illud initium sit causa, sive meritum, condigni aut congrui, sive impetratio, dispositio, conditio ad quodlibet aliquid, quocumque modo per se & ratione sui, conducing ad justificationem.* There is nothing that we can doe of our own strength without grace that is any cause, merit, disposition, condition, or occasion of our justification, or the beginning of it. Ruiz.

*De predestinationis exordio. Trac. 3. Disp. 17.* By justification they understand in effect regeneration, and they distinguish of an occasion which is *active* or *given of men*, and *passive* or *taken of God*. They will allow indeed that what we doe may be a *passive* occasion or opportunity to God for the infusing his grace, which is with them to justify us, but no *Active*. *Ille occasiones perse, & ratione sui, nullam Physicam, nec moralem causalitatem exercent, ad obtinendam misericordiam Dei, sed Deus pro sua intrinseca bonitate & Sapientia, ex illis occasionem accipit.* Jb. Dist. 16 Sec. 2. The sum is, that whatsoever man does by the strength of nature, conduces to his effectuall conversion onely (as a *removens prohibens*) by removing the hindrance which otherwise we might put, if we with drew from the means that God hath appointed to obtain his grace. *Licet enim aliquis per motum liberi arbitris divinam gratiam nec promereri nec acquirere possit: potest tamen seipsum impedire ne eam recipiat, sayes Aquinas.* Though a man by the motion of his freewill cannot merit or procure the divine grace: yet can he hinder himself from receiving it. They said unto God, Depart from us we desire not the knowledg of thy ways. *Quilibet actus qui a nobis eliciatur per vires natura sine auxilio gratia nihil ad gratiam justificantem, nec ad auxiliatricem gratiam influit: nihilne conducit aut confert perse ratione sui, sed solummodo quasi causa per accidens remouendo prohibens, aut tanquam occasio & opportunitas passiva & a Deo accepta, non ab hominibus data.* Jb. Dist. 20.

Having gon thus far in abasing the strength of nature, we shall find how they make it up again, with advancing an *universall. Sufficient grace*, by the help of which lever the *free will* of man shall be lifted into the same throne, from whence before they threw it down. For when that grace which they set up, must be such only as gives a *next* power to beleve and repent if we will, but leaves the will undetermined and uninclined, and this being Supposed to be vouchsafed to all according to the condition they are in, whether Elect or Reprobate alike, it is apparent that mans *free will* by the *cooperation* with this grace, or *refusal*, is that which begins, or puts by his own justification, and consequently makes the difference (in the upshot) between him that is saved, and him that is damned. *Supponimus omnibus adultis,*

*nulla*

nullo excepto, dari auxilia sufficientia ad salutem, & non impedita, sed ita expedita, ut in potestate cuiusque sit, illis cooperando, ulteriora auxilia obtinere, quamvis per vires nature non possint obtinere auxilia gratia. Again, *Barbari ignorantissimi per interiorum gratiam moventur ad cognoscendum* (non explicitè sed implicitè & virtualiter, non certo sed subdubio, non in particulari sed in universali) aliquid supernaturale, atque ad illud desiderandum: Idque sufficit ut illustrationes & inspirationes sint quiddamative supernaturales & sufficientes ad justificationis initium. *Idem ibi Disp. 25.* Now what my thoughts are of this, I have offered as I pass; and more particularly, at the end, upon the first Head, of Election. There is *universal Grace* consistent with the *Special Grace* of Gods Elect: Or inconsistent with it. The former, I shall like to have well explained. The latter, I take to be against St. *Augustine*, and the Scriptures. The Grace of God is *without*, or *within* us. There is the Love, or Good-will of God to Mankind, who would have *All to be saved*: Our Redemption by Christ; The remedycig Covenant; The Gospel. This is Grace *without*, and that some Grace there is then *sufficient*, and *universal*, that yet hath no Effect on the most, is out of doubt. There is moreover, that Grace which lies in the Help, or Assistance of the Spirit *within*, and the Fruit of it (*Gratia Auxiliatrix, & Infusa*) and this our Divines doe distinguish into *Common* and *Saving*. By *Common*, they understand not the *universal sufficient Assistance* of the Schools before, but some particular Operation of the Spirit, *Effecting* so much as it is given for, only because those *Effects* reach no farther than what is *Common* to the Elect and Reprobate, they call such *Help* or *Grace* only *Common Grace*. Thus far we are safe; As for any Grace besides all this, if there be any, not opposing Electing Grace, I shall be glad to hear it; but my own mind, I perceive, hangs thus. There is a Power to *will* or *not to will*, to *act* or *not to act*, which is the power of Nature: And there is a *Disposition* on the Will, being touched by the Holy Spirit, to the doing what is good. Between these two, *Nature*, and *Grace*, to advance a middle Power, arising from an Assistance *sufficient*, preceding *Effectual*, that is to say, To make God by a *supernatural Help*, to produce a New Power, which

which they call, a *next* Power, in every man, over and above that Power which we have by *Nature* (which is the *Remote* Power, though the Schools mean it not so, and which alone will render the Sinner inexcusable without any other) antecedent to the giving the *Will* and the *Deed*, wherein *effectual* Grace does lie: Even a New Power, I say, *Supernatural*, of Believing, Repenting, or Willing, besides the *Natural*, antecedent to Faith, Repentance, or the *Will* it self: I do not see to what purpose else, if it be not a Device under the Cover of that Name, to advance *Free-will*, and flap off St. *Augustine* (as I take it to be in the Schooles) it can be made to serve. What need is there of *Grace*, to put the *Will* only in *equilibrium*, which it is in by *Nature*? If it *encines* not the *Will*, and carries the *Heart* and *Life*: What shall I say of it, but as of the *Wood* of the *Vine*? Is it meet for any *Work*? Yet if it be, I refuse not to hang my Vessel on it.

*Auxilium*, aliud est proxime & immediate sufficiens, quod videlicet formaliter & actualiter continet omnes causas, & conditiones, ex parte principii requisitas ad eliciendum actum quo immediate disponitur ad justificationem: Aliud vero non sufficit ad salutem nisi mediate atque remote, quatenus immediate sufficiens est ad eliciendum aliquem actum supernaturalem minus perfectum & remote distantem a justificatione; quem actum si peccator eliciat, de congruo merebitur, & impetrabit ulteriora auxilia supernaturalia, quibus possit elicere Perfectiores actus, proximius disponentes ad justificationem, quousque ipsam obtineat. Ruiz. De præcip. effec. benevol. Dei erga reprob. Sec. 2. *Auxilium* vel immediate vel mediate sufficiens, omnibus adultis, quandiu sunt viatores, tribuitur ad omnes actiones quæ sunt ad salutem simpliciter necessariae. Ib. Sec. 3. *Auxilium* remotum simpliciter necessarium cujus virtute sit absolute possibile proximum *Auxilium* obtinere, nunquam subtrahitur, etiam, propter gravissimas culpas. De prin. imped. justif. Sec. 5. I present this to the Reader only for Light, out of courtesie, that he who would without more pains, may yet see, how the Schools order their Matters. And the truth is, if they would order it but a little otherwise, without it's Antecedency and Equality, This sufficient universal Grace of theirs might do well. There is an Equality in regard of Quantity, which

which no body will contend for: Or in regard of *Principle*, *Ratione principii in actu primo causantis Operationem*. The concurrence of God, as the first cause, with Nature in all her Acts, and so with Mans Free-will, is one *principle of Operation*: And that Assistance which we call *Grace*, is another. Of *Grace* likewise, the Assistance which is *Common*, and which is *Effectual*, are two *Principles* according to us. If we shall therefore make the Assistance of God, which belongs to *all*, to be *equal*, we destroy *special Grace*: But if we separate this Equality from the *Universality*, and tye not an Antecedency to the *sufficiency* ( for what hinders, but God may work *effectually* on some Persons altogether graceless at once? ) I see no hurt in the *Maintenance* of it, if I were first convinced of a *necessity* for it.

From hence there is a Point of another sort, that is, of Practical Divinity comes in upon us: To wit, How far a Natural Man may go, and yet fall short of True Grace, and Salvation? To answer which, we are to know, that it is one thing to ask what a Natural man *can do*? And another, What he may do, and yet be an Unregenerate Man? The first Question, is the Controversal Point in hand, between Us and the *Arminians*: And I say, it is agreeable to that *Righteousness of God*, which is Revealed in the Gospel, and to Common Reason, that when Christ dyed to Redeem the World from the Law of Works, because through the Weakness of the Flesh, it was impossible for us to perform the same; the New Terms which he hath procured for us in the Remedying Law, should be so Adapted to our Falne Estate, as to be made no less possible to us, or within our Power now, than the Terms of the Covenant of Nature, was to *Adam* in the state of Innocency. There is no Interpretation of any Scripture, must be admitted against universal Reason, and the goodness of God. For the second Question: Take a Drunkard, or the like Sinner, I say, this man can, and may presently resolve to keep his ill Company no more; he may command his outward Man, and so his leggs to carry him from the Ale-house, if he will. If he does thus, he leaves that sin, so may he others. He may Hear, Pray, set up Duty in his Family: He may Receive the Word, which is more, and bring forth Fruit,

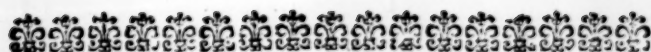
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with this difference only, that the Regenerate man, does it with an *honest Heart*, which he hath not. There is the *matter* of our Duty, and the *manner* of Performance. This Question which seems so difficult, perhaps to many, is easily determined. The Unregenerate Man *can* do if he will, and may *will*, and *do*, that, and all that which the Regenerate man does, in the *matter*: but as for the *manner*, this is certain, that the Regenerate man, only does act out of that *Principle*, and to that *End*, and with those *Circumstances* (particularly, in regard to the Predominancy of Gods Interest, over the Flesh and the World) as brings up what he does, to answer the Covenant Terms, and so alone is entituled to the promised Reward, which is to be justified and saved. In conclusion, we see how the Mystery of Election shews it self; when there is no man but *can*, if he will, and yet there is no man ever *will*, as he ought, without this *special* Grace of the Elect; What shall we say, but, *Great is the mystery of Godliness!* It is he hath wrought us for this self same thing; Blessed be the God of Grace!

And here are there some *Socinian*, as well as *Arminian* Disputes might be Touched, under this Head of Christ's *Redemption*, especially in relation to his *Satisfaction*. For it may be, that such a less intricate Conception only of what we are to understand by Christ's *Satisfaction*, might bring the most of several Parties to Agreement. It is a Question, Whether God could pardon a Sinner without Satisfaction? And consequently, Whether there be any necessity of Christ's Dying to that purpose? I answer, There is no Mortal, upon the Terms of the Covenant of our Creation, can be justified. (Hence is it (*N. B.*) that by *Nature*, we are all said to be the *Children of Wrath*;) It is necessary therefore, these Terms be altered. This is that which Jesus Christ hath procured for Us by His *Redemption*, by the *Merits* of his *Life* and *Death*, by his *Satisfaction*; that is, such a well-pleasing of the Father, in the whole course of his Life and Death, that for his sake, he *might* (without any Dishonour to him, or to his Law, as Rector) and *does* condescend to do it: And there should be an end, if I might over-rule the more Intelligent, of such, and the like kind of Questions.

*Deo Gloria, mihi Condonatio. J. H.*



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